AUM

And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next.—*Rock Inscriptions of Azoka, edict 6.*

Work out your own salvation with diligence.—*Mahâparinibhana-sutta, ch. 6.*

THE PATH.

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A Commentary on the Gayatri.

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.—*The Gayatri.*

I HAVE adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhurvah!*

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth,—no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but to-day is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true to-day than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is con-

ditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects —not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat.* This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN.

Two Startling Predictions

IN A HINDU BOOK.*

OM!

HAVING known of a Hindu living in Sheally, Tanjore District, Madras Presidency, India, who has a book of predictions called *Bheema-Kavi*, containing the lives of all those who may consult that book, I had been to him on many occasions alone and in company with others and found many events past as well as future correctly predicted in that work. This gentleman has two big volumes of Cadjan leaves, as well as another small volume of the same leaves serving probably as a key. In them are to be found the lives of all men visiting him. Such lives are not narrated in a regular order in one and the same place. Through a certain key he has, he takes up the page appurtenant to the life of the person consulting him, and there reads out two or more lines marked with the number given to him, which number is arrived at by the *Bheema-Kavi* gentleman after some calculations from the Lagna and star of nativity of the enquirer or any person accompanying the enquirer. After the first reading is over he through another key goes over to another page and there reads out the lines marked with the number of the enquirer. So that it takes a lot of time to read the life of an individual. As regards the predictions themselves, I think the book gives out those events only which are the result of Prarabdha (past events now fructifying) and over which man has no control. Else there will be nothing but confirmed fatalism in this world, and the will in man will exist but in name.

All these facts I mentioned to a respectable friend of mine holding a high Government employment, who wished to test the reality and genuineness of such a book. Some months ago we journeyed on to that place and had sittings with Padmanaba Aier, the gentleman who was in possession of the aforesaid *Bheema-Kavi*, for two days, in the course of which the following two predictions were elicited from that book.

Of course I leave out other predictions read out by him, as they do not concern the public much. Taking as his basis of calculation the star of nativity, etc., which my friend gave out to him, Padmanaba arrived at a certain number, and taking the book of predictions read some lines concerning the life of my friend.

* This was received from a friend in India, and is printed as of interest and for what it may be worth.—ED.

When I queried him as to what he would do if no data were furnished to him by the enquirers, he replied that he would refer to the events of his own life recorded in that book on the date of enquiry. Having asked him to take up that page of his life on the date we were with him, I was shown that page, which ran to the effect that Padmanaba would be visited on that date by two persons—one connected with the legal profession and the other with another profession (giving out many details which I do not here give out) for the purpose of test and not of knowing their future. For which the book went on, as it said, to give out two predictions.

The following are the two predictions given in the book in the Telugu language, which I have translated verbatim into English with the aid of my friend:

FIRST PROPHECY.

A Mlechcha (outcast or European) lady ruling over the earth will die on the year Manmatha when the sun enters Tulâ Râsi [*i. e.* Oct.-Nov., 1895]. She will die accidentally. Her territories will gain then the name, so that the sun will never set upon them.

Another page and sitting:

(This) Mlechcha (outcast) woman governing the world will die in the year Manmatha. Her sons will then create rebellion. The eldest is certainly useless. The eldest son's house, which cost him a good deal of money, will be burnt in the year Kara, Vrichchika month [Nov.-Dec., 1891]. He will not be then there. This unfortunate man will not get the kingdom, it is certain. They [the people] will enthrone the younger son. He will be assisted greatly by his wife's relatives. But the throne will not pass from this family to another. Then for one year there will be much of disturbance is also certain. At such a period the subjects will suffer much. Then to complete the 5000 years of Kaliyuga, a little will be wanting [*viz.* three years]. There will be famine then. It is certain there will be no rain then. People will die in great numbers. Wealthy lords will become paupers, and paupers will become wealthy. This is Truth.

SECOND PROPHECY.

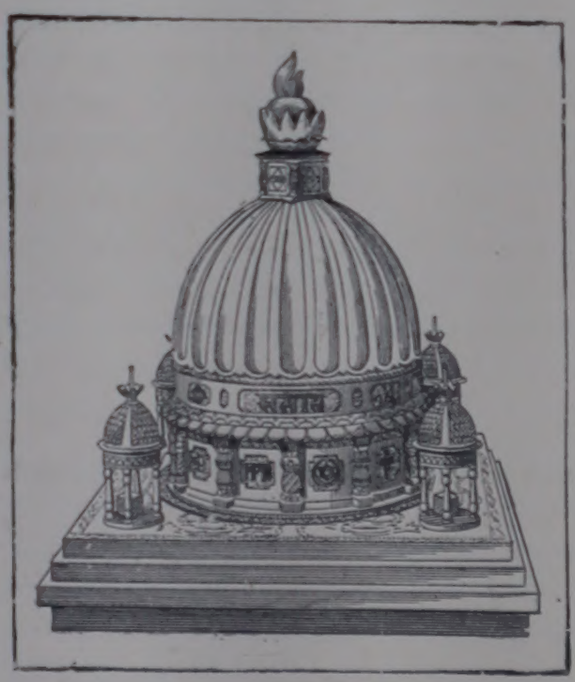
The Sâla (educational institution) situated in Sârangapani [a temple in Kumbakonam] at present on the banks of the river Cauvery will live, it is certain, for 45 years only. It will end with Vilambi year, Dhanur month [*i. e.*, Dec.-Jan., 1898]. It is certain it will not outlive that period. We [*i. e.*, the author] shall dwell upon it in extenso. Three institutions of this sort [in the Madras Presidency, perhaps] will flourish for the good of the people. This, which is one of the three, will become famous for its knowledge of mathematics is sure. The government, after observing the spread of much of education here, will transfer it to the banks of the river Krishna, knowing the subjects there to be illiterate. This fact also is certain. Now about the characteristics of this Sâla. Two persons, one a Mlechcha (outcast) [*viz.*, the late Porter] and another a Vipra (Brahmin) [*viz.*, the late Gopal Row] who will be in this institu-

tion, much acquainted with language. Like a camp guarded by a lion it will be, so long as these persons are in it. (People) will build a Sâla and give the name of the Mlechcha to it [*viz.*, Porter Town Hall]. This is also Satyam (truth). After the death of the Vipra (Brahmin) the prestige of the institution will be lost. Then it will be as if a jackal reigns over it [in lieu of the lion before].

These are the two predictions. I leave the world to judge of the first prediction. As regards the second prediction, I have to state that it refers to the College at Kumba-Konam, as will be evident from the reading of the whole. God forbid the catastrophe that will, as stated by *Bheema-Kavi*, arise on the death of the personage alluded to in the first prediction; but if it should, then it will only go to prove the giant power and intellect of our Hindu ancestors.

The Ashes of H. P. B.

THE little cut below is a picture of the bronze urn in which reposes that portion of the ashes of H. P. B. which was given to the English Headquarters, at 19 Avenue Road, London. When Col. Olcott arrived at London from Australia, the body of H. P. B. had been already incinerated and all of the



ashes were at the English Headquarters awaiting his arrival. Our English brethren of course felt a certain amount of delicacy, for there has as yet grown up no accepted method of disposing of the ashes of the cremated dead in Western lands. To bury them

seems often not the proper way because they never are large in quantity, and to scatter them to the winds of heaven might hurt the feelings of the survivors, so there is a sort of custom of preserving such ashes in a receptacle like a jar or a niche. Indeed, the creeping on of this latter custom is evidenced by the proposals by Cremation societies to provide niches for the purpose. So came naturally to Western minds the idea of preservation. Probably for those reasons and in the absence of a better way Col. Olcott resolved to have them preserved. Then arose the question of whether there should be any division, and the President himself arrived at the conclusion to divide the whole quantity into three parts, one for India, one for Europe, and one for America, because in England, at any rate, there was a certain shade of desire to have, in the place where H. P. B. had spent the last years of her life, some portion of her ashes, and naturally if one place had any of them the other should also. The President spoke of this when he felicitously said that "If we consider the Theosophical career of H. P. B. we shall find it divided into three stages, *viz.* New York, India, and London—its cradle, altar, and tomb." This is how the division came to be made.

At the same time an agreement was made by the three sections through their officers that in the event of the European or American Headquarters being discontinued the portion of the ashes intrusted to that section should go at once to India. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H. P. B. had passed away her ashes made the circuit of the globe. The General Secretary of the American Section next carrried his portion across the ocean to New York where they now remain.

At the time the above took place at London a celebrated Swedish artist in bronze hand-work offered through the Countess Wachtmeister to make for the ashes in London a bronze urn. The kind offer was accepted, and at the Convention there in 1892 the completed urn was presented to the Section. The artist is Herr Benggston, who is so well known and whose work is so highly valued that rulers in Europe come to him for his work, and he will refuse to do anything for anyone unless his heart moves him. So in this case his voluntary offer is a compliment. The urn is just about two feet high, two wide, and two deep. It rests on a bronze platform of three steps, and locks upon this by an ingenious arrangement. All around it are emblems and also the

motto of the Society, as well as the three important dates in the life of H. P. B., her birth, her going to India, her death. The design was made by Brother Machell of the Blavatsky Lodge, London, and the whole shows the influence of loving hearts and grateful recollection. Its top is crowned with a fiery heart resting in a silver lotus. Within and under the dome is a smaller Indian vase in which are the ashes, and with these is a document signed by witnesses and executed at London on the day the ashes were put within and the whole presented to the Convention. The signed declaration is to show that the contents are the ashes of H. P. B., and when and by whom they were placed inside.

In America the sum of about two hundred dollars has been given for the purpose of having a suitable receptacle here, but it is not enough to allow us to as yet construct according to the design made by the General Secretary. Hence up to this date the ashes are under private lock and key. The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H. P. B. and the great dates of her life, as also the complete symbol of the T. S. It is impressive as well as beautiful, but would cost over seven hundred dollars, and it is likely that some modification will have to be made if we are to retain the ashes here. Great pressure of important work has prevented any new designs being considered, but there is hope that soon we shall have a proper receptacle for what has been entrusted to our care.

Three Letters to a Child.

NO. II.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—In my last letter you will remember we had found out that there must be some stuff of which everything was made, and that was called *Matter*, and that as it was always moving, this moving, or *Motion*, was another thing that was before the beginning of the world. And when you are older, you will be taught that there are a great many kinds of Motion, or rather different *forms*, that heat is one form, and light is another, and, in fact, that all force, everything that pushes or pulls, backwards or forwards, in or out, is a kind of Motion, "a *mode* of Motion", these wise men say. And I am sorry to have to tell you that when they had said that everything was made out of Matter and Motion, some of them wanted to stop

there, and tried to make people believe that all their thoughts were nothing but modes of motion in the matter that makes up the brain, and that all the beauty and glory of the world and the sky, and all the order of the stars, and the wonderful doings of birds and beasts, to say nothing of little children, just *came* by the stirring up that Motion gave Matter, and that all the rest of it was more or less chance first, and then habit. They did not want to believe in a God that sat outside somewhere (as if there could be any "outside"), and so they said they did not believe in anything but Matter and Motion.

But *we* believe that there was something else always, that had no beginning, called SPIRIT, something inside of Matter and inside of Motion, that was a *thinker*, like the thinker in your brain, only more so, and that directed every motion of matter, just as the thinker in my brain directs my pen and makes it go where I want it to go. If I were dead, the little particles of matter that the pen is made of would still throb and vibrate, but the pen itself would not write till some hand with a thinker behind it took it up and made it form words.

Now there is one thing that Matter and Motion alone cannot do, and that is, make other things: for that you must have the spirit of Life, and not only of life, but of thought and of love. And when you are a big girl and have studied more, you will know perhaps why we say that, after all, the only real thing is Spirit, which is the beginning and end of Matter and Motion and Life, and is the Thinker in every one of us, and the One Thing that always existed and never had any beginning or had to be made, and out of which everything is made, and in which everything lives and moves. We don't see the air, you know, and we don't feel it unless the wind blows, but it is inside and outside us, and we could not live if it were not for air. So it is with Spirit; it is our mind and our life, and it makes and guides all the worlds, and in the tiniest speck of dust there is the Spirit of Life, just as much as in your little mind trying to think about it.

We cannot understand it, but we can see some of its ways, and we can *feel* some of its ways that we cannot see. And one thing that we must believe is that there is one set of rules everywhere, one law, and that all things are ordered alike, or else what a topsy-turvy sort of world this would be!

Suppose fire was sometimes hot and sometimes cold, and you never knew whether it would cook your dinner or freeze it, how very inconvenient it would be! Or suppose the law that makes things cling together, and heavy things fall down, should some-

times stop working, and you never knew when you let go of a thing whether it would stay on the table or fly up in the air and blow away, how very troublesome *that* would be! And the rule that makes fire always hot, and ice always cold, and keeps the stars in their places and your books on their shelves (when you put them there) is called Law, and sometimes "the Laws of Nature", Nature being the world as we know it. And when people talk about the laws of nature, they really mean the ways that Spirit has of forming the sky and the earth (which are really part of It) and of keeping them in order.

And to go back a little, we believe that Spirit (which some people call God) always existed, and never had any beginning, but only was sometimes quiet and silent, and sometimes active and working. And all these things are too difficult for you to think about now, but I only want to try to make you understand that at some time, many hundred million years ago, out of the Darkness and the Silence came a sort of cloud of light, thin like a mist, and bright like fire, but cold. And then, because it was part of Spirit, which is also Motion and Life, this bright mist began to move, and its little atoms to turn round and round till they formed themselves into a ball, but still thinner and finer than any mist you ever saw floating like a fine white veil in the sky. And the more the mist whirled round and round, the thicker it grew, for it had Spirit, the Great Thinker, in it, with its laws, that showed every particle how to move. And the mist grew as thick as air, and then as thick as water, and then as thick as earth, and, as it whirled, pieces of it flew off and made stars and moons and comets that all came whirling, each in its proper place, round the central ball, or Sun, which stood in the middle of the dance, for it was a sort of dance of stars, and our Earth is a star, like the rest. Now it is one of the laws of Nature that all moving things get hot, and so the middle of the Earth grew very hot, but as it became more and more solid, the outside cooled off and made a thick crust, which separating itself from the fiery part naturally got colder and colder. But some of the heat bubbled out now and then, and heaved up great mountains and made the surface of the Earth all uneven. And at first the surface was nearly covered with water, which was mostly warm, and great monsters floated about the water, and queer plants, like seaweed, with enormous leaves grew in the moist hot air.

KATHARINE HILLARD, F. T. S.

Joining the T. S.

THE question "Whether or not to join the Theosophical Society" is one which meets every person who has read even a little of the literature the Society is circulating. The letters "T. S." appear very often therein, and the closing words of one of its best-known books are an appeal that every interested reader should "register, *register*, *Register*." And, indeed, just as those who in conventional circles feel the warmth of religious principle are conscious of an impulse to join the Church, so do those who give a welcome to the unconventional revelations of Theosophy experience an impulse to join the Society. The great human instinct of sympathy is asserting itself, the desire for companionship, for the friendly touch of fellow thinkers.

That the Society desires the largest possible membership is evident from the unparalleled catholicity of its spirit and the unexampled brevity of its requirements. Any one of any race or class or belief may pass unchallenged in, provided only that he subscribes to the doctrine of Universal Brotherhood. No one is—or, at all events, should be—urged to enter, for entrance is a matter of his own free will and accord, not an involuntary duty, not a saving sacrament, but the natural expression of a cordial interest. If a man enters because of unwillingness to refuse a friend, or because he yields to what he supposes a claim, or because he expects a spiritual illumination, he is sure in time to regret that he ever did so and to regard his membership as distasteful. Then he formally resigns or informally fades out.

The questions which are put to officials concerning membership very often disclose the reasons for contemplating it, and at times reveal the human nature which philosophers and Theosophists unite in considering at far remove from inherent loveliness. There is something amusing, and yet pitiable, in that query which I have read in letters to the General Secretary, "What good will it do me to join the Theosophical Society?" Amusing, for it shows that the very first principle of Theosophy has never come within heart-sight of the questioner; pitiable, for it shows that the universal bane of selfishness persists even in the very presence of the Wisdom Religion. The man cannot even pay homage to Truth as he descries her outlines in the dawning, without asking how much he is to make by it! It is somewhat grotesque to haggle over the commercial value of a tribute to Right.

But if the question must be treated seriously, one replies: "The

good it will do you is dependent on the good you seek. If you desire access at small expense to books, the reception of such documents as the Society issues to its members, and the right to visit Branches when in their neighborhood; or if, living near a Branch, you desire the use of its Library, the privilege of intercourse with other students on the same lines, the participation in intelligent discussion of thoughtful topics at Branch meetings; any or all of these advantages may be secured. They are not unworthy; culture of the mind is a laudable undertaking; to join the Society as a means thereto is quite legitimate. And if this is the good you seek, this is the good you will receive."

But there is another attitude in which applicants approach the door of the Theosophical Society. Improvement they wish and covet. Association with other thinkers promises heart-felt pleasure. Opportunity for the solution of perplexing questions is a boon. But, after all, the factor of personal gain is in the background. The main motive, far to the fore, is personal contribution to the movement. Perceiving that it has within it the germs of a regeneration for the human race, appreciating the fact that Masters have prompted its inception and assist its work because of Their knowledge of what it can do and evolve, an applicant may become such simply and purely because he can thus strengthen a philanthropic cause, because he wishes to add his force to that which is wrestling with ignorance and evil and sorrow. The impulse is to a gratuitous service, not to a gain but to a gift. And here too the good sought is found. Opportunities to help open very readily before any one who is eager for them. Money and time and labor find ample scope in the mission faced by the Society, and he who joins it that he may help it need never be disappointed.

And so the selfish and the unselfish are equally successful in their aims. The great law of cause and effect works impartially upon both, seeing that forces are not wasted or annulled, but go forward duly to their result. The student gets intellectual advance,—his good; the worker gets occasions for assistance,—*his* good. Yet deep down in the mechanism of things is that subtle law which a high authority voiced in the words "He that loseth his life shall save it". It means that self-sacrifice accomplishes more than self-preservation. As the mind slips away from thought for personal interests and is alert for opportunities to drop a seed of truth or help another pilgrim or give strength to the agencies which seek to elevate humanity, it dwells in the atmosphere of sunny sentiment, is in touch with large thought and healthy pur-

pose, is emancipated from the little and the petty and the mean. Unfettered by constant care for self, it can spread out in the broad expanse of universal aims, and so is enriched by all that Nature lavishes on such an area. Of no moment is it whether the fresh thought contradicts the stale, dry husks which the teacher doled out to childhood and the parson doles out to maturity; the sun and the air and the landscape teem with life even though the Sunday-school is in the distance and the Church spire has sunk out of sight. In the free air of a purpose no longer hemmed in by selfishness, truth comes with every breeze and every ray; the mind is ready for it, open to it, filling with it. Small considerations no longer interest; the ties which hamper have been torn off that each muscle may have play; everything which constricts or belittles is of the past. Surely such a state is the precursor of light and strength.

Then, too, the very movement invigorates. When a man is intent on the services which will best forward an altruistic work, he instinctively tends to broad schemes and senses the conditions to their success. He asks himself what will most efficaciously rouse sluggish souls to effort towards right, and, to find it, must think out the influence of particular truths in their bearing upon life. This is no vague speculation. The active Fellow of the Theosophical Society soon sees that the great stimulants to reform are, as Masters have insisted, the doctrines of Karma and Reïncarnation, and as he voices them and applies them he perceives even more clearly what they mean and what they involve. Then their relations come into view, and collateral truths begin to shape themselves distinctly before him, partly as the result of the study which his effort induces, partly because intuition is clearing and the Higher Nature beginning to function better. His thought and his effort and his strength are working outside of that little self which used to enclose them, and every new endeavor adds an increment of knowledge from the vaster field.

And then there is another element. The Theosophical Society is the offspring of Masters, formed by Their agent, at Their instigation, to promote Their aims. He who throws himself into its work and strives that its beneficent teachings may permeate the thought of the age is coöperating with Them, an ally in Their unselfish mission, Their friend and helper and servant. Is it not most natural to suppose that They will help him who helps Them? Many a fresh inspiration or invigorating thought or tonic encouragement has doubtless cheered those who have been faithfully laboring to sustain the organization which has such authors and

protectors. And here again the unselfish have without intention prospered, for "there is that scattereth and yet increaseth."

Every sincere believer in Universal Brotherhood is welcomed to the Theosophical Society. He may come as a mere friend to an enlightened sentiment; as a student of Comparative Religions, of psychology, or of the spiritual world; as one who thinks that truth is discoverable on these lines, and that he wishes himself to share it; or as a believer in the doctrines now known as "Theosophical". No matter: there is room for all on the broad platform of the T. S. But I think he most fully realizes all that lies back of and beneath the Society who enters it as an earnest worker for the cause of Truth, who sees it as the greatest of all missions to the regeneration of humanity because it rests on fact and not on fancy, and who is eager to contribute his strength to such an effort. It is this aspect of the Society which is its noblest. Viewed as a group of believers in human fraternity, it is honorable. Viewed as a gathering of students, it is valuable. But viewed as a band of earnest philanthropists, seeking to push everywhere that knowledge of Man as he is and can be which shall make possible revived morals and a changed world, determined not to rest till all men shall recover primeval truth and attain millennial bliss, it is sublime. It has no purpose of selfish aggrandizement; it imposes no creed or ritual or vows; it erects no hierarchy and no altar; but it stretches out eager hands for every truth and fact which can feed the spiritual instincts of humanity, and then scatters them broadcast to the race. This is an unselfish, a glorious mission. To take part in it is a privilege any one may covet and all may have. When we who are passing our existing incarnation in the latter part of the nineteenth century come to summarize its overtopping happinesses, I do not think we shall find them in memories of a progressed civilization or of a refining scholarship so much as in that corrected view of life which made the real past and future a part of its continuity, and in that impulse to share our treasure with all other men which led us to teach and give and scheme and strive in the work of the Theosophical Society.

—Alexander Fullerton.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul.—*Voice of the Silence.*

In H. P. B's Writings What is New?

THERE are some members of the T. S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H. P. B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation". Laying aside all other matters, H. P. B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H. P. B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold when you have the hint to find it. The law of periodicity, of rise and fall, or Reïncarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening his view of life and responsibility, that is H. P. B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H. P. B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the

reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H. P. B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H. P. B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze some of the old and familiar mystery teachings, and these are new to the "profane crowd".

The sevenfold constitution of man received an especial insistence at the hands of H. P. B. But in spite of the old Kabalistic maxim "As above so below", it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants—man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H. P. B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and that these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a "Round". Moreover, a human being does not spring complete from nothing. Commencing with the first race of the first Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H. P. B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that

there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H. P. B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities. Such are some of the "new" truths brought forward by H. P. B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H. P. B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* is prefaced, "My doctrine is not mine, but His that sent me".

A. KEIGHTLEY, M. D.

The Adepts.

SOME OBJECTIONS AND ANSWERS TO THEM.

IN this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of to-day do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the

traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

The modern critic says: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reäppear. WILLIAM BREHON.

Faces of Friends.

SOME years ago THE PATH began to print pictures of friends and workers in the Society, but could not continue the series with regularity because of the expense. Those given were of H. P. Blavatsky, Col. H. S. Olcott, and Mrs. Annie Besant. Col. Olcott's was made from an old picture, and we purpose printing in another issue a picture of him from a late photograph showing how he looks now. Some persons object to any personal matter's appearing in a journal like THE PATH, but to see the pictures of fellow-workers who are so far away that it is unlikely we shall ever see them face to face tends to a closer sympathy and to a feeling, however slight, of acquaintance.

Dr. J. D. Buck* is one of the old friends of the Society, and is the centre around whom the Cincinnati Branch coalesced. He joined the T. S. in its first years. Those who know him always love him, and he has endeared himself to many members of the Society. Many years ago, as H. P. B. was just about to go on the

*The picture on the following page is reproduced from a plate kindly furnished by *Frank Leslie's Weekly*.

DR. J. D. BUCK.

steamer *en route* to India, she wrote him a friendly letter, using the top of a barrel for table, and telling him of her intended departure, and Dr. Buck then thought he would never see her. Later, in the year of her death, he sailed for London with Mrs. Buck and Annie Besant to make H. P. B's personal acquaintance. But while they were on the ocean H. P. B's body was deserted by its soul, and the travellers saw nothing on arriving but her empty room.

Dr. Buck was for many years the Dean of Pulte Medical College in Cincinnati, where he is still in active medical practice. His whole family are members of the Society. He was a member of the old Board of Control of the American Section, and has always been actively at work for the Society, having been several years on the Executive Committee. A valued contributor to THE PATH, *Theosophist*, *Lucifer*, and *T. P. S.* series, he is known by name to nearly all of our members. His book, *A Study of Man*, was written with the end in view of benefitting the Theosophical movement, and numerous small Theosophical tracts have been issued by him. As a black and white picture often misleads, we add that Dr. Buck has a light complexion and light hair; he is over six feet high, almost one of the Anakim.

Friends or Enemies in the Future.

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

> Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

The Voice of the Silence, expressing the views of the highest schools of occultism, askes us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reïncarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist who may be making the mistake of obtaining intellectual benefits but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reïncarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to

and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of to-day by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves to-day to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring

back to reïncarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

Correspondence.

EDITOR OF THE PATH:—Is it not true that if you sink a shaft deep enough in any stratum of thought you strike Theosophy? I send you some notes, written from memory, of an address upon the "Psychology of the Musical Scale", by Professor Bacheller of Philadelphia, which I was so fortunate as to hear last week. They give but a faint idea of the sympathetic and suggestive way in which a fascinating subject was treated, but if of any value are at your service.

An inquiry into the origin of things is always interesting. The origin of the Musical Scale is pre-historic; it is found in the earliest literatures,—the Egyptian and the Hindoo. It probably originated in innate perception.

The Hindoos use a scale of five tones, as do portions of the Scotch and Irish people in their folk-songs. Could a comparative study of the music of races be made in the interest of ethnology, as has already been made of language and folk-lore, the lecturer thought much additional evidence could be gathered of unity of origin.

Not through any natural defect do the Hindoos use a five-toned scale; so fine is their sense of hearing that they use quarter tones while we can only distinguish between semi-tones, and often with difficulty.

Prof. Bacheller believed them to have had a seven-toned scale originally, but to have dropped the bolder tones for an arrangement better expressing the native languor of the race.

The ancient Egyptians considered each tone a deity.

Pythagoras connected sound with vibration, and wrote upon the music of the spheres. The lecturer at one time imagined that he

had made some discoveries with regard to the scale, but afterward found that Pythagoras had anticipated him by many centuries.

Sounds are complementary as colors are; the law of opposites runs through nature. After leaving bright sunlight you see, with closed eyes or in a darkened room, violet rings, violet being the complement of yellow. So the first tone suggests the fifth, etc.

Do and *Sol* are pillar tones of the scale; the first being near, positive, firm, centripetal; *sol*, soaring, reaching-out, the centrifugal tone. *Do* expresses vital force; *sol* the intellectual aspect of the spiritual nature. Midway between the two pillar tones we have the third, drawn equally to both (for we were told of attraction in the scale, and of *leaning* tones), and expressing calm devotion, perfect repose. This was illustrated from Pleyel's hymn; and, indeed, all of these statements as to the individuality of tones were beautifully and convincingly supported by passages from Handel, Mendelssohn, and other composers. Otherwise they might well have been thought fanciful.

Prof. Bachelier assured us that he had but touched upon a subject whose depths were yet unsounded.

There is unwritten music in all nature,—the wind in the grasses, the wave breaking upon the shore. Who will teach us the law and the occult significance of these? C. S. R.

Tea Table Talk.

ANOTHER child has spoken. This time a lady was walking with two children in New York and passed a graveyard. The boy, a small child, said to her:

"What about this of people dying and coming to life again?"

"I do not know", she replied.

"Oh", said he, "I can tell you all about it. God keeps making bodies all the time, and the same souls come back and live in them again".

If we add this to the many sayings of children on this very point reported in these pages during the last few years—and every one is actual fact—we have a body of testimony from children, who are not so far away from "heaven" as we are. Those who have watched the little ones closely are convinced that the hackneyed terms "coincidence" and "imagination" will not account for what children say about reïncarnation. Coincidence explains nothing, and imagination cannot work upon a lack of previous experience. But the moment we know that the child brain is not yet able to overcome all old reminiscence, it is clear that they speak of prior lives because the old recollection is

yet in them. Every day, too, it is likely that more children will arrive on the scene with bright memories of previous lives.

After tea the other night the Student showed us an article in *Frank Leslie's Weekly* written by one of the PATH contributors and illustrated with pictures of many Theosophists, including Col. Olcott, Mrs. Besant, and members on the Pacific as well as the Atlantic Coast. The Professor then called our attention to a report of a sermon by a New York minister, in which the Theosophical movement was commended as an ally and not as a foe to Christianity. The Student declared that all this showed a strong current working in the minds of all men at the present time, extending around the world and not confined to Christian lands. For in India there is also much talk of reform, and the efforts of Col. Olcott among the Buddhists indicated the presence of the same current. It was due, he said, to the pressure of the principle of *Manas* from above endeavoring to force itself into the lower nature. Even the peculiar notion of the Red Indians that their Messiah was coming was due to the same force. And it all tended to confirm what had long been taught, that a cycle is dawning which will lead to deeper and wider enquiry into the higher life of Man.

"But how", broke in the Professor, "has this anything to do with what newspapers print? They only work for sales and profits."

"Very true they work for profits", said the Student, "but they are an index of the current of public thought. Seventeen years ago no such articles would have been printed simply because no demand existed. Newspapers rely on demand; they never make public opinion. Seeing that an interest has arisen in Theosophy, they become the indicator because their managers are bound to give readers what those readers want. And just as the morning papers show the actual state of society by the columns of gossip, murder, theft, divorce, scandal, and what not, so by other columns in which different themes are treated they are an index of the national thought both good and bad. And as an illustrated paper like *Leslie's* gives the pictures of six Theosophists besides one of the Society's Headquarters and of the urn containing H. P. B.'s ashes, this shows that our movement has lasted long enough to have six prominent persons and also a headquarters. And recollecting that *Harper's Weekly* not long ago gave a similar article, we have proof positive of the existence of the germ, at least, of the body of thought which the T. S. was organized to foster and develop. Then, too, looking at the field of the mountebanks and even improper advertisements, we see the words 'Theosophy' and 'psychic' attached to the devices of those who trade upon the superstitious part of the community. They would not use these words were it not that the current had started to flow toward such investigations as these words designate."

JULIUS.

LITERARY NOTES.

NOVEMBER THEOSOPHIST. "Old Diary Leaves VIII" describes the actual formation of what was to be the Theosophical Society. On the 7th of September, 1875, a Mr. Felt lectured upon "The Lost Canon of Proportion of the Egyptians", and promised to show that and how elemental spirits could be evoked, though this he never fulfilled. Col. Olcott wrote on a scrap of paper a suggestion that a Society for such study should be formed, and Mr. Judge passed it to H. P. B. She nodded, and the Colonel proposed it in a speech. The next evening the following sixteen persons gave in their names: Col. Olcott, Madame Blavatsky, Mess. Sotheran, Simmons, Monachesi, Massey, Alden, Felt, de Lara, Britten, Newton, Cobb, Hyslop, Judge, and Stevens, and Mrs. Britten. Col. Olcott was Chairman, and Mr. Judge Secretary. A sketch is given of the various participants, and the evolution of the T. S. will be described later. "The 'Cunning Man' once more" narrates another marvel by Chetty; Mr. Innes begins ably "The Hermetic Philosophy: the Esoteric Key of East and West"; Col. Olcott makes loving and interesting tribute to the late Stainton Moses, introducing a curious phenomenon by H. P. B.—[A. F.]

TWO MEN AND A GIRL, Franklyn W. Lee, is another "occult" story. An impetuous American thrashes a fakir by mistake, but is supposed to be forgiven and accepts from the fakir a curiously carved pipe which he gives to a friend. The pipe carries with it the fakir's curse, the friend is obsessed and dies, his *fiancée* is heartbroken, and the American becomes insane. Not a healthy story, but an indication of drift. (Price-McGill Co., St. Paul.)—[A. F.]

NOVEMBER LUCIFER. Dr. Hartmann records a strange incident occurring to a friend, "A Dance with the Dead". Mrs. Besant continues "Death—and After?", clearly describing Kama-Loka, though perhaps allowing to men a power of affecting its human denizens which many Theosophists would consider incongruous and disastrous. Libra writes most admirably upon "The Coöperation of Man and Woman in Human Life", and with sound reasoning indicates the reform for which thousands are longing and which will come when Theosophy is prevalent. Other long and able articles are "Tao" by W. R. Old, and "The Resurrection" by Dr. A. Wilder.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. V, No. 12, is "Man's Relation to the Phenomenal World as viewed by Transcendental Philosophy and by Occultism", by Oswald Murray. The doctrine that all phenomena are but modes of consciousness is a natural reaction from a material philosophy, but never escapes a certain confusedness of thought which cannot even be concealed by large words and subtle phrasings. Still, this is a strong paper, and becomes clearer as it proceeds. It is followed by "Doubts", the first half well done, the second weak.—[A. F.]

THE PRINCESS DAPHNE, Edward Heron-Allen, is fairly well written on not too high a plane. The leading characters are described as beautiful and brilliant, though the recorded conversations perhaps hardly bear out the latter claim. The speakers have the singular practice of at once translating every foreign phrase they use, so that one feels somewhat as if at school. In description the author is at his best. His book is called by the publishers "a psychological novel", and it does introduce an improbable form of hypnotism,

coupled with an equally improbable explanation of its *rationale*, but it impresses as an effort to utilize present tendencies by imaginatively outdoing anything that Science has even hinted at. If it is not a contribution to the learned or the Theosophic world, it has some well-drawn characters and several striking scenes, and is certainly readable—if one has no Puritanical nerves. (National Book Co., New York.)—[A. F.]

The Dignity of Sex, Dr. Henry S. Chase, is too jerky and disconnected for satisfactory reading, and, though most rational and sound in many of its positions, is not sufficiently systematic or thorough for potent influence. But it is scrupulously delicate, is in sympathy with the growing recognition of the rights of women and the scientific treatment of marriage, and, with such moderate strength as it possesses, may help along to a better social state.—[A. F.]

The Golden Stairs, Arthur E. Waite, consists of seven allegories interpreted in a final chapter. Though the author has not the exceptional skill needed to make allegory consistent and plausible, all are well written, "The Golden Stairs" teaches the most distinct moral, and "The Haunted Marsh" is best as literary work. A Theosophical undercurrent is at times very discernible. (Theosophical Publishing Society, London.)—[A. F.]

Dr. Franz Hartmann has completed and published his translation into German of the *Bhagavad-Gîtâ*.

The Upadhi is an Australian monthly edited by T. W. Willans, Box 1292 G. P. O., Sydney, modelled after the London *Vahan* aud containing both Answers to Questions and general Theosophical news. Earlier numbers are to be multiplied by copying process; later, if sufficiently supported, printed. There is a Branch in Hobart, Adelaide, and Brisbane, and two each in Melbourne, Toowoomba, and Sydney.

The Truth about Beauty is by Mrs. Annie Wolf, F. T. S. It has 212 pages devoted to the subject of physical loveliness, the auther stating that that is closely related to the soul. It is well printed on good poper and prettily bound. With the statement in chapter nine that woman is the manifested incarnation of God's love we cannot agree, any more than if she had said the same of man, for we think the most poisonous reptile is as much the incarnation of God's love as is man or woman.

THROUGH THE CAVES AND JUNGLES OF HINDUSTAN.

It is hardly possible to overstate the fascination of this extraordinary book. H. P. B. appears as nowhere else,—humorous, chatty, vivacious in portrayal, brilliant and thrilling and masterful in description of scenery and incident, combining the grandest strokes with the most delicate of touches. There are learning for the *savant*, revelation for the archæologist, detail for the traveller, philosophy for the student, human nature for the observer, occurrences so strange and absorbing that the mere ordinary reader sits spell-bound. Every variety of power and skill awakens astonishment at the writer's literary wealth. The natural concert on the "Isle of Mystery" and the transcendent description of the tiger incident at the Karli Caves are marvellous. But the deepest interest to the Theosophist is the majestic figure of the Adept who at times accompanied the party and who is so reverently, so touchingly portrayed. Even when his real status is disclosed by his rescuing in emergencies, the character never loses a tender quality which increases veneration. One feels almost close to that august presence, realizes what such a being may be. And

when near the close H. P. B. lets it be seen who He was, those that have heard her refer to Him and have seen His portrait kept ever in her presence feel grateful that they have been told thus more of Him, been allowed such near approach. And yet even she at that date but partially comprehended His nature, for at Karli and at the Island she was mystified—confounded, indeed,—when He read her thought and replied to it. To us H. P. B. is as great a mystery as the Takur to her: more so, perhaps, for she had begun her occult path. And yet, Adept as she too was, how pitiful the wail which breaks from her in her isolation: "No nightingales ever sing for me, either in the neighboring groves or in my own heart. The latter least of all". (THE PATH, New York, cloth, $2.50.)—[A. F.]

Mirror of the Movement.

"H. P. B." T. S. Sunday evening lectures in December were: 4th, *Chelaship*, J. H. Fussell; 11th, *What the Theosophist Thinks*, Alexander Fullerton; 18th, *Practical Theosophy*, Wm. A. Crane.

ARYAN T. S. Sunday evening lectures in December were: 11th, *A Bird's-Eye View of Theosophy*, Alex. H. Spencer; 18th, *Dwellers in the Astral World*, James H. Connelly; 25th *Theosophy in Practice*, Alexander Fullerton.

BROOKLYN T. S. Sunday evening lectures in December were: 4th, *Veils of Maya*, H. T. Patterson; 11th, *Cyclic Evolution*, Wm. Main; 18th, *Chelas*, John M. Pryse.

A CHARTER WAS ISSUED on Dec. 27th to the Toledo T. S., Toledo, O. There are five charter-members, and the Branch is 70th on the American roll.

ATMA T. S., New Haven, Conn, received on December 18th a lecture from Miss K. Hillard of New York upon *The Three Objects of the T. S.*, and upon the 25th one by Mr. H. T. Patterson of Brooklyn upon *What is Theosophy?*

BRO. J. D. BOND of Fort Wayne has had made little paper-savings boxes for the collecting of money to be forwarded to the General Secretary on May 8th, "White Lotus Day", for the general fund. The boxes have on their side quotations from *Bhagavad Gitâ* and *Secret Doctrine*. Bro. Bond has sent them to every member of the Society with a circular explaining that by next May the general fund would be enriched to the extent of $3000 if members put in the box each day but *two cents*, and that a year from now the same would be $7000 or $8000. The General Secretary received on Dec. 14th from one member his full contribution—amounting to $7.30,—with the box to be used by someone else.

MR. LEON LANDSBERG has presented to the Reference Library at the New York Headquarters fourteen books: in English, *The Shiva Sanhito*, *Mesmerism*, *Hitopavêsa*, *India—What can it Teach us?* *A Strange Story*, *Atla*, and *Fo-hi*; in French, *Haute Magie*, *Grandes Mystères*, *La Science des Esprits*, *Histoire de la Magie*, *La Magie et l' Astrologie*, and *Lumen*; in German, *Reise um die Welt*.

CLAUDE F. WRIGHT has, since Nov. 21st, lectured and visited Branches as follows: During the week commencing Nov. 21st he on Monday attended first meeting of new Harvard Branch, and on Wednesday lectured before Cambridge T. S. on "The Secret Doctrine". The following week he lectured twice

at Malden on "The Sixth Sense" and "Reincarnation", addressed Cambridge Branch on the subject of "Dreams", and attended ordinary meeting of Boston Branch. The Sunday following he gave a public lecture in Chickering Hall, Boston, on the subject of "Occultism". The week commencing Dec. 5th he addressed the Providence Branch three successive evenings, and on Sunday gave a public lecture in the rooms of the Franklin Society in Providence. He visited New Haven the following week, and while there addressed three meetings in Tontine Hotel parlors, afterward visiting Bridgeport Branch and addressing the Branch on "Reincarnation". The Sunday following he gave a public lecture in Bridgeport on the general subject of "Theosophy", returning to New York the same evening. Mr. Wright has besides given many parlor talks and made numerous personal visits to Theosophists and interested non-members. He goes to Jamestown, N. Y., for Christmas week.

ANNIE BESANT'S TOUR.

Mrs. Annie Besant arrived from London in steamer "City of New York" on Nov. 30th. On the 3d and 4th of December she lectured at Chickering Hall, New York, to very large audiences on "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". These made a deep impression and were well reported in the press. On the 3d the Aryan, Brooklyn, and H. P. B. Branches met her at a special meeting in the Aryan Hall in Headquarters Building. Starting on Monday she went to Toledo, and from there to Fort Wayne, Ind., at both places having good audiences. A special house-to-house canvass was made in Fort Wayne by clergymen against the lecture and kept some away, but it was nevertheless successful. Such bigotry is a commentary on our progress, and shows how ignorant men must be to try to stop a movement that is an actual ally of true Christianity.

Chicago was reached on the 9th, and on that evening and on the 10th she lectured in Central Music Hall to good audiences. These meetings have done much good to the centre there, as reported elsewhere. Mrs. Besant found the cold intense for her as she proceeded, and especially at St. Paul and Minneapolis, which she reached after Milwaukee. A fair audience greeted her at Milwaukee, to which place she was escorted by Mr. and Mrs. Wright, and Mr. and Mrs. A. M. Smith.

St. Paul and Minneapolis gave good audiences and she aroused great enthusiasm. At St. Paul the lecture was in Unity Church, and at Minneapolis in a theatre. From there she went to Sioux City, unfortunately with a bad cold contracted in the Minneapolis theatre. A good audience listened at Sioux City, and there, as elsewhere, the results and effects were very marked. Leaving Sioux City at 6 in the morning of the 18th, she reached Omaha that day to lecture in the evening. At Omaha she stopped with Dr. and Mrs. Jensen and was met by Dr. Borglum, her hosts having got on the wrong section of the train. News of her stops at this point. From Omaha she will go direct to Portland, Oregon, for a lecture on Christmas Day, then to Tacoma and Seattle, whence her trip takes her down to San Francisco. May the Gods forfend her from colds and storms and enemies!

CHICAGO HEADQUARTERS CENTRAL STATES BRANCHES.

Our Headquarters here is greatly improved. A handsome new rug nearly covers the floor, fresh shades are on the windows, and to former scanty furnish-

ing a fine desk and increased supply of chairs have been added. On one side of the room, overlooking a well-filled reading table, hangs in prominent position the large photo of H. P. B. Directly opposite is the crayon portrait of Col. Olcott done by Mrs. Nugent of Dayton, Ohio. To the right and left are pictures of Mrs. Besant and Victor Hugo; this is a striking crayon done in Paris by one of our members. Numerous small articles, useful and decorative, have been presented, each contributing somewhat to that air of comfortable completion which now marks the place.

But better than any outward show of prosperity is a daily increasing interest in Theosophy. Beginning before Mrs. Besant's arrival, it was given by her lecture an impetus which it is now impossible to estimate. We can only know that a wide interest has been awakened, unknown investigators brought into touch with the Society, and many new members won. Inquiry has poured in upon us. Each day brings to Headquarters strangers who announce their desire to join us and to learn more of our doctrines. Book sales increase, members are more enthusiastic. So many ask for help in study that two new classes are to be at once formed. One on the North Side will take up the *Key*, another will study the *Secret Doctrine* at Headquarters. Thus it is hoped to take advantage of the impulse given by Mrs. Besant's magnificent work, that it may not be lost but rather reach ever-widening circles of effort.—MERCIE M. THIRDS.

Pacific Coast Items.

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, lectured in Watsonville, Calif., on Oct. 16th, and on the 19th and 22d in San José, also giving a parlor talk and meeting the Branch. On Nov. 13th the lecture was at Oroville in the courthouse, a Judge and the Principal of the High-school expressing special interest. On the 16th the Lecturer spoke at Woodland, where the Vice-President of the State Educational Association experienced thereby an "unsettling" of beliefs. Three lectures, 23d, 25th, and 27th, were given in Sacramento, Branch and private meetings were held, much interest was shown, and most ample press reports appeared. At Auburn no hall could be procured, but a long article was accepted by the local paper and leaflets were distributed. On Dec. 4th at Nevada City the lecture was attended by the Congregational minister, who had previously invited Dr. G. to a private discussion. A Judge, attended by a number of prominent lawyers, also had an hour's interview. Grass Valley was visited on the 7th, and an urgent invitation given for another lecture. On the 11th the lecture was at Placerville.

EUREKA T. S., Sacramento, has resumed public meetings on Sunday evenings, and with excellent prospects of a good winter's work.

India.

THE ADYAR HEADQUARTERS were entered by burglars on the night of Nov. 4th, although three men and a boy were sleeping in the large hall. The *Theosophist* office and the main building were ransacked, the drawers in Mr. Bertram Keightley's room broken open and his iron strong-box carried off to the river. It was there mashed and the contents—jewelry, gold coin, and bank-notes to the value of over £100—stolen. A number of important private letters and papers were wantonly destroyed.

THE INDIAN MIRROR of Oct. 27th gives nearly three columns to a report of

and editorial upon an address in Calcutta by Col. Olcott, the subject being "The kinship between Hinduism and Buddhism". The T. S. had been represented as a masked propaganda of Buddhism, and some angry feeling had been aroused through India. Col. Olcott showed the utter falsity of this charge, learnedly analyzed the historic books antagonizing the two religions and exposed their mistakes, proved the fundamental sympathy he claimed, and cited the history of the T. S. and his own life as additional evidence. The large audience warmly thanked him. There is talk of a "Blavatsky Hall" in Calcutta.

Ceylon.

The Harbor Missionaries beg to acknowledge with thanks the receipt of a further supply of bound books from Brother Fullerton. They are specially meant for presentation to ship libraries. The work of the Harbor Mission is carried on slowly but surely.

The Sangamitta Girls' School is daily increasing numerically in its pupils. There are now one hundred girls and eighteen boarders. Mrs. Higgins created order out of chaos, and she has brought the institution into its present good standing. Her work among the women is a most noble one, as the ignorance of the women is terrible to conceive.

The 15th inst. was a gala day at the Sangamitta Girls' School, being the first anniversary of the arrival of Mrs. Higgins to Ceylon. The school had a holiday, and the girls, dressed in their best, came with bouquets of flowers to Mrs. Higgins to greet and congratulate her on her unselfish and disinterested work for humanity. An entertainment was provided for the School, and all had a very pleasant time in sports and games, a "tea fight" and Magic Lantern Exhibition. Before tea and cake were served around, the teachers and the pupils of the school presented Mrs. Higgins with a very handsome Tea Service. It was a very touching sight to witness.

The defunct Woman's Educational Society has received the attention of Mrs. Higgins. A meeting of the Society was called a few days ago, and officers were elected for the forthcoming year. Mrs. Higgins was unanimously elected President.

The World's Columbian Exposition has not been forgotten by "our girls", for the Sangamitta Girls' School is sending its quota of exhibits through the local Ladies' Committee of which Lady Havelock, the wife of his Excellency, the Governor, is the President. Readers of this who go to Chicago should see the Sangamitta articles and interest their friends about the institution. A photograph of the School will also be sent. Since writing the above, Mrs. Higgins and Mr. Peter de Abrew had an interview with Lady Havelock at Queen's House, where the Sangamitta articles were handed over to her Excellency. Lady Havelock was quite pleased with the collection.

Owing to the increasing demand for room by intending pupils to the Sangamitta Girls' School, and owing to the heavy rent for the present premises of the Institution, the purchase of a new building has been deemed very desirable. With that object in view Mrs. Higgins has formed a strong and representative committee of gentlemen who are to coöperate in securing a house and ground for the School. The Secretaries of this fund and committee are Mrs. Higgins and Mr. Peter de Abrew. A Trust Deed was at once drawn and

trustees have been appointed for the fund. We do sincerely hope that ere long a home for our girls will be an accomplished fact.

"My Lord", the Bishop of Colombo, has been asked by the "Powers that are" in Ceylon to write a treatise on the ancient religion of Ceylon, Buddhism! to be placed at the Ceylon Court of the Chicago Exhibition. We Buddhists think that His Lordship cannot do justice to the subject, and the appointment made of him is a gross blunder. His Lordship knows nothing about Buddhism. Apart from that fact "My Lord" views Buddhism with jaundiced eyes! Theosophists who may chance to look around the Ceylon Court will please note this. They will find several parcels of Christian or Churchian Colonial bigotry and narrow-mindedness labelled with hypocritical terms.

SINHALA PUTTRA.

Notices.

I.

Persons using the Circulating Theosophical Library are invited to insert in their catalogues the following books added: No. 224, *Letters that have helped Me*, Jasper Niemand; No. 225, *Memorial Volume to H. P. B.*, by Some of her Pupils; No. 226, *The Kaballah*, Meyer; No. 227, *Branch Papers*, 1-25; No. 228, *Born of Flame*, Peeke; No. 229, *Nightmare Tales*, H. P. Blavatsky; No. 230, *Reincarnation*, Annie Besant; No. 231, *The Historical Jesus*, Massey; No. 232, *Transactions of the Scottish Lodge*; No. 233, *Transactions of the Blavatsky Lodge, Part 2*; No. 234, *Lucifer*, vol. x; No. 235, *India: What can it Teach us?*, Max Müller; No. 236, *Caves and Jungles of Hindustan*, H. P. Blavatsky; No. 237, *The Theosophist*, vol. xiii, Part 2; No. 238, *The Golden Stairs*, Waite; No. 239, *Simon Magus*, Mead.

II.

Branch Paper No. 29, *Theosophy and Christianity*, read before the Stockton T. S. by Rev. Wm. E. Copeland, was sent to the Secretaries about the middle of December.

III.

The Secret Doctrine was not electrotyped, and the new edition, instead of being printed from plates, has to be re-set throughout. Meantime every copy of the original issue has been sold, and orders now can only be received upon understanding that they will be filled when the new edition is issued. As before, the work is being done in London.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in December					$1289.50
Contributions since December report:					
Members of Aryan T. S.	$741.00	R. O. R. B.	$	1.00	
A. W. W.	10.00	L.		10.00	
L. H. K.	2.00	A. M. S.		5.00	
L. L.	2.50	P. v. d. L.		4.50	
W. A. R.	5.00	J. J. L. H.		5.00	
					786 00
Actual deficiency Dec. 20th					$ 503 50

Stand not with your back to the sun; let not your shadow fall on the work; in the night's darkness no work is well begun or ended.—*Book of Items.*

OM.